

**Achyutapuram Plates
of Indravarman**

E. Hultzsch



No. 20.—ACHYUTAPURAM PLATES OF INDRAVARMAN.

By E. HULTZSCH, PH.D.

The copper-plates which bear the subjoined inscription, belong to Mallapragada Surya Prakasa Rao of Achyutapuram, near Mukhalingam, in the Ganjam district. They were brought to my notice by Mr. G. V. Ramamurti of Parlâ-Kimedi, and forwarded to me at my request by the Collector of Ganjam. The owner has consented to let me deposit the plates in the Madras Museum. The plates are three in number and measure $5\frac{7}{8}$ by 2 inches. Their rims are not raised. The second plate bears writing on both sides. The plates are in a state of nearly perfect preservation. The ring on which they were strung, and which had not yet been cut when I received the plates, is about $\frac{5}{16}$ " thick and about $3\frac{1}{4}$ " in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about $\frac{3}{4}$ " by $\frac{5}{8}$ ". It bears, on a slightly countersunk surface, some indistinct emblem or emblems. The weight of the three plates is $15\frac{1}{4}$ oz. and that of the ring and seal 6 oz.,—total 1 lb $5\frac{1}{4}$ oz.

The alphabet of the inscription resembles the alphabets of the two published grants of Indravarman II.¹ The language is nearly correct Sanskrit. With the exception of three imprecatory verses (lines 19-22) and one concluding verse (l. 23 f.), the inscription is written in prose.

The plates record a gift of land, which was made at Kaliṅganagara (l. 1) by one of the kings of Kalinga (l. 4) of the Gāṅga family (l. 6),—the Mahārāja Indravarman (l. 8), alias Rājasimha (l. 24), during (the sun's) progress to the north (*udag-ayana*, l. 13), i.e. during the half-year between the winter and summer solstices. Near the end of the inscription, there is a second date which is probably intended for the day on which the edict was engrossed and issued.² This second date is "the eighty-seventh year (in words and numerical symbols) of the reign, on the new-moon of Chaitra" (l. 23). Dr. Fleet has published another copper-plate grant of the Mahārāja Indravarman, alias Rājasimha,³ which is dated in "the ninety-first year (in words and numerical symbols) of the reign." The proximity of this date (91) to that of the subjoined inscription (87) suggests that both inscriptions belong to one and the same king, Indravarman I. alias Rājasimha. This view is further corroborated by the concluding verse of the present grant, which is identical with that of the other grant, and shows that both inscriptions were drafted by the same person, viz. Vinayachandra, the son of Bhānuchandra. Besides, the introductory passage which celebrates the virtues of the king, is literally the same in both inscriptions⁴ and styles the king "the establisher of the spotless family of the Gāṅgas,"—an epithet which, as noticed by Dr. Fleet, does not occur in other grants of the Gāṅgas of Kalinga.

The object of the grant was a portion of a field in the village of Siddhārthaka in the district of Varāhavartanī⁵ (l. 8), which was given to a Brāhmaṇa of the Chhandōga school (l. 12). The field was situated near a tank named Rājataṭaka (ll. 10 and 15), i.e. "the King's Tank," the water of which the donee was permitted to utilise for irrigation purposes (l. 17 f.).

¹ See the photo-lithographs, *Ind. Ant.* Vol. XIII. p. 120 f. and p. 122 f.

² Similar double dates occur in other Gāṅga grants; *Ind. Ant.* Vol. XIII. pp. 120 and 122 f., and Vol. XVIII. p. 144.

³ *Ind. Ant.* Vol. XVI. pp. 131 ff.

⁴ The only exception to this is the omission of the word *sukha* after *sarva-rtu* in line 1 of the Achyutapuram plates.

⁵ The same district is referred to in two other Gāṅga grants; *Ind. Ant.* Vol. XIII. pp. 120 and 273.

According to line 12f. the grant was made on the occasion of the consecration of a tank (*taṭāka*)¹ in honour of the king's mother. This tank appears to be distinct from the "King's Tank" (*Rājataṭāka*), near which the field was situated.

TEXT.²*First Plate.*

- 1 ओ³ स्वस्ति [॥*] सर्वर्तुरमणीयाद्विजयकलिङ्गनगरात्सकलभुवननिर्माणैक-
- 2 सूत्रधारस्य भगवतो गोकर्णस्वामिनश्चरणकमलयुगलप्रणामा-
- 3 दपगतकलिकलङ्गी विनयनयसम्पदामाधारः स्वासिधारापरि-
- 4 श्रन्दाधिगतसकलकलिङ्गाधिराज्यश्चतुर्दधितरङ्गमेखलावनित-
- 5 लप्रविततामलयशाः) अनेकसमरसंचोभजनितजयशब्दी
- 6 गाङ्गामलकुलप्रतिष्ठः प्रतापातिशयानामितसमस्तसामन्त-

Second Plate; First Side.

- 7 चूडामणिप्रभामञ्जरीपुञ्जरञ्जितचरणो मातापितृपादानुद्घातः
- 8 परममाहेश्वरः श्रीमहाराजेन्द्रवर्मा । वराहवर्त्तन्यां सिद्ध्यर्थकग्रामे
- 9 सर्वसमवेतान्कुटुम्बिनस्समाज्ञापयति [॥*] विदितमस्तु वी यथास्मिन्ग्रा-
- 10 मे राजतटाकचेत्रे⁵ हलस्य भूश्चेदीकृत्य सर्वकरपरिहा-
- 11 रेणाचन्द्रार्कप्रतिष्ठकृत्वा मातापितृभ्यामात्मनश्च पुण्याभिवृद्धये गौत-
- 12 मसगोत्राय च्छन्दोगसब्रह्मचारिणे दुर्गशर्मणे मातृभट्टारिक[†*]-

Second Plate; Second Side.

- 13 पादानान्तटाकप्रतिष्ठापनमुदगयने⁷ उदकपूर्वमस्माभिसंश्रितप्रदत्ता [†*]
- 14 तद्विदित्वा स्वभूमिमनुपालयता[त्र] केनचित्परिवाधा⁸ कार्या । सोमालिङ्गानि [†*]
- 15 पूर्वेण राजतटाकपाली [†*] सैव दक्षिणेन [†*] पश्चिमेन परिपाट्या वल्मी-
कत्रयं [†*]
- 16 उत्तरपाट्या कपाटसन्धुपरि पाषाणस्ततः सेष्टकोन्यः पाषाण-

¹ The grant recorded in the Alamanda plates was made on a similar occasion; see *ante*, p. 20. The construction of a tank is one of the seven meritorious acts called *santāna* or *santati*; see *ante*, p. 92, note 3.

² From the original plates.

³ Expressed by a symbol in the original.

⁴ Read गोकर्ण.

⁵ The engraver had originally omitted the word राजतटाकचेत्रे. He discovered his mistake after he had written the words हलस्य भूश्चेदीकृत्य, which he effaced, and over which he engraved राजतटाकचेत्रे ह⁶. Distinct traces of the effaced letters are visible on the original plate and on the photo-lithograph.

⁶ Read मातापितृभ्याम्.

⁷ Read प्रतिष्ठापन उदगयन.

⁸ Read वाधा.

i.

ॐ शुभं नमो भगवते वासुदेवाय ॥ इति ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥
 शुभं नमो भगवते वासुदेवाय ॥ इति ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥
 शुभं नमो भगवते वासुदेवाय ॥ इति ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥
 शुभं नमो भगवते वासुदेवाय ॥ इति ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥
 शुभं नमो भगवते वासुदेवाय ॥ इति ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥
 शुभं नमो भगवते वासुदेवाय ॥ इति ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥

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4

6

ii a.

शुभं नमो भगवते वासुदेवाय ॥ इति ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥
 शुभं नमो भगवते वासुदेवाय ॥ इति ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥
 शुभं नमो भगवते वासुदेवाय ॥ इति ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥
 शुभं नमो भगवते वासुदेवाय ॥ इति ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥
 शुभं नमो भगवते वासुदेवाय ॥ इति ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥
 शुभं नमो भगवते वासुदेवाय ॥ इति ॥ गणपतये नमः ॥ श्रीगणेशाय नमः ॥

8

10

12

14 14
 16 16
 18 18

20 20
 22 22
 24 24

- 17 स्तुतो धिमारतरुद्वयं ततः कारकवृक्षश्चेति । तटाकीदकबन्धमोक्षे न केनचि-
 18 दिघातः कार्येति¹ । भविष्यद्राजभिश्चायन्दानधर्मानुपाल्यस्तथा च व्यासगीता²
 [*]

Third Plate.

- 19 बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [*] यस्य यस्य यदा भूमिस्तस्य
 20 तस्य तदा फलं [*] षष्टिं वर्षसहस्राणि मोदते दिवि भूमिदः [*]
 आक्षेप्ता चानु-
 21 मन्ता च तान्येव नरके वसेत् [*] स्वदत्तां परदत्तां वा यन्नाद्रक्ष युधि-
 ठिर [*]
 22 मही³ म[हि]मतां श्रेष्ठ दानाच्छ्रेष्ठोनुपालनमिति । प्रवर्द्धमानविजय-⁴
 23 राज्यसंवत्सराः सप्ताशीति[*] ८० ७ चैत्रामावास्यां । इदं विनयचन्द्रेण
 24 भानुचन्द्रस्य सूनुना [*] शासनं राजसिंहस्य⁵ लिखितं स्वमुखाज्ञया ॥

TRANSLATION.

(Line 1.) 'Om. Hail! From the victorious (*city of*) **Kalīnganagara**, which is pleasant in all seasons,— the devout worshipper of **Mahēśvara**, the glorious **Mahārāja Indravarman**,— who adores the feet of (*his*) mother and father; whose feet are reddened by the dense clusters of the light of the jewels on the crests of all vassals, prostrated by (*his*) excessive valour; who has (*effected*) the establishment of the spotless race of the **Gāngas**; who has caused the cry of "victory" to resound in the turmoil of many battles; whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans; who has acquired the sovereignty over the whole (*country*) of **Kalīnga** by the quivering of the edge of his own sword; who is a receptacle of modesty, wisdom, and wealth; (*and*) who is freed from the stains of the **Kali** (*age*) by (*his*) prostrations at the pair of lotus-feet of the god **Gōkarnasvāmin**, the sole architect for the construction of the whole world,— addresses (*the following*) order to the ryots and all (*other inhabitants*) of the village of **Siddhārthaka** in (*the district of*) **Varāhavartani** :—

(L. 9.) "Be it known to you that, at the consecration of a tank (*in honour*) of the feet of the lady (*our*) mother, during (*the sun's*) progress to the north (*udag-ayana*), we have given, with libations of water, (*one*) plough of land in a field (*near*) the **Rājataṭka** in this village,— having portioned (*it*) off, with immunity from all taxes, having made (*the grant*) to last as long as the moon and the sun, for the increase of the religious merit of (*our*) mother and father and of ourselves,— to **Durgasārman**, a member of the **Gautama gōtra** (*and*) a student of the **Chhandōga** (*sākhā*). Knowing this, nobody shall cause hindrance to (*the donee and his descendants*) while they preserve (*i.e.* cultivate and enjoy?) their own land.

(L. 14.) "The marks of the boundaries (*are the following*) :— In the east, the *band* (*pālī*) of the **Rājataṭka**; in the south, the same; in the west, three ant-hills in succession; on

¹ Read कार्यं इति.

² This sentence appears to be left incomplete through a mistake of the engraver. Read व्यासगीताः स्त्रीका भवन्ति, as in line 13 of the Parā-Kimeḍi plates of Indravarman, *Ind. Ant.* Vol. XVI. p. 134.

³ Read मही.

⁴ The न of सान is entered below the line in the original; a caret (*kamsapdda*) over the line between स and वि marks the place in which it must be inserted.

⁵ Read सिंहस्य.

the northern side, a boulder on the top of a gate,¹ then another boulder (*covered*) with bricks, then a couple of *dhimāra* (or *adhimāra*?) trees, and then a *kāraka*² tree. Nobody shall cause hindrance (*to the donee*) if (*he*) opens the sluice (*udaka-bandha*) of the tank.

(L. 18.) "And future kings should preserve this meritorious gift; for there are (*the following*) verses composed by Vyāsa:—"

[Three of the customary verses.]

(L. 22.) (*In*) the year eighty-seven,— (*in figures*), 80 (*and*) 7,— of the prosperous and victorious reign, on the new-moon of Chaitra.

(L. 23.) This edict (*śāsana*) of Rājasimha was written at the command of his (*the king's*) own mouth by Vināyachandra, the son of Bhānuchandra.

No. 21.—CHICACOLE PLATES OF GUNARNAVA'S SON DEVENDRAVARMAN.

By E. HULTZSCH, PH.D.

These copper-plates were found at Chicacole in the office record room of the Principal Assistant Collector of Gañjām and kindly forwarded to me by Mr. C. J. Weir, I.C.S., Acting Collector of the Gañjām district. Mr. G. V. Ramamurti of Parlâ-Kimeḍi informs me that he has no doubt that this set of plates is the missing one of the six sets which were dug up at Chicacole some years ago and purchased by Mr. Grahame.³ Like the five other sets, these plates are now deposited in the Madras Museum. They are three in number and measure $8\frac{1}{8}$ by $3\frac{3}{8}$ inches. The margins of both sides of the second plate, and those of the inner, inscribed side of the first and third plates are raised into rims for the protection of the writing, which is in a state of very good preservation. The ring on which the plates were strung, and which had not yet been cut when I received them, is about $\frac{7}{16}$ " thick and $4\frac{3}{4}$ " in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about $1\frac{1}{8}$ by $1\frac{1}{4}$ " in diameter. It bears, in relief, on a countersunk surface, a recumbent bull, which faces the proper right and is surmounted by a crescent. The weight of the three plates is 2 lb 2 oz., and that of the ring and seal 1 lb $2\frac{1}{2}$ oz.,—total 3 lb $4\frac{1}{2}$ oz.

The alphabet of the inscription resembles that of the Achyutapuram plates of Indravarman I.,⁴ with which,—unlike the two grants of Indravarman II.,⁵—it shares the Nāgarī forms of त and न. In line 26 f. the inscription furnishes instances of the numerical symbols for 100, 80, 3, and 20, and, combined with the last, of the decimal figure for 0.⁶ The language is not very correct Sanskrit. With the exception of three imprecatory verses (ll. 20-24) and one verse which records the name of the writer (l. 24 f.), the inscription is in prose. As regards orthography,—the *jihvāmālīya* is employed once (in *°tak=Kaliṅga*², line 2), and the *upadhmanīya* five times (in lines 7, 10, 17, 18, 19). The *anusvāra* before *ś* is expressed by *ṣ* in *nistrīṣa* (l. 4), *vaṣṣyēna* (l. 24), and *viṣṣati* (l. 26 f.). In accordance with Pāṇini, viii. 4, 47, the letter *k* is doubled before *r* (in *dharmma-lekrama-vikkramāṇām*, l. 19), and the letter *t* before *y* (e.g. in *prattyaksham*, l. 25, but not in *satya-tyāga*, l. 8), and before *r* (e.g. in *yattra*, l. 16, but not in *Kṛishnātrīya-sagōtra*, l. 12). The erroneous doubling of *t* in *Māttrichandra* (l. 24) shows that the vowel *ri* was pronounced as *ri*, which is actually used for *ri* in *kritvā* (l. 10).

¹ This appears to refer to the sluice of the tank. * ² This is perhaps the Telugu *gāra-cheṭṭu*, 'a bramble.'

³ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 7; Vol. II. p. 21 f.; and *Ind. Ant.* Vol. XIII. p. 48.

⁴ *ante*, p. 127.

⁵ *Ind. Ant.* Vol. XIII. p. 120 f. and p. 122 f.

⁶ In his *Gupta Inscriptions*, p. 292, note 2, Dr. Fleet notices two other cases of the combination of a decimal figure with a numerical symbol.

The plates record the grant of the village of Poppaṅgika in Saraūmatamba; a subdivision of the district of Krōṣṭhukavartanī (l. 9); as an *agrahāra* (l. 10) to six Brāhmaṇa brothers, who resided at Kalingānagara (l. 11) and belonged to the Chhandāga school (l. 12). The grant was made at Kalingānagara¹ (l. 2) by one of the kings of Kalinga (l. 5) of the Gāṅga family (l. 4),—the *Mahārāja* Dēvēndravarman, who was the son of Guṇārṇava (l. 8). The date of the grant was the eighth *tithi* of the bright fortnight of the month of Māgha (l. 11), during (the sun's) progress to the north (*udag-ayana*).² The edict itself was engrossed and issued in "the one-hundred-and-eighty-third year (in words and numerical symbols) of the reign, on the twentieth (solar) day (in words and figures) of the month of Srāvaṇa" (l. 26 f.). This second date is subsequent to the first by at least several months. Unfortunately, neither of the two dates contains any elements which admit of verification, and which might thus help to fix the initial point of the Gāṅga era. The second date is preceded by the names of the writer of the edict and of an official witness (l. 24 f.), and followed by the name of the engraver (l. 27).

Owing to the uncertainty in which the Gāṅga era is still involved, nothing can at present be said about Dēvēndravarman, the son of Guṇārṇava, but that he must be distinct from Dēvēndravarman, the son of Anantavarman,³ and that the name Guṇārṇava occurs twice in the list of the ancestors of Chōḍagaṅga of Kalinga.⁴

TEXT.⁵

First Plate.

- 1 श्री⁶ स्व[स्ति] [॥*] सकलवसुमतीतलतिलकायमान[त्*] सर्व्वतुसुखरमणोयाद्विजयव-
- 2 तङ्कलिङ्गनगरान्महेन्द्राचलामलशिखरप्रतिष्ठितस्य चराचरगुरोस्सकलभुवन-
- 3 निर्माणैकसूचधारस्य भगवतो गोकर्णस्वामिनश्चरणकमलयुगलप्रणामादि-
- 4 गलितकलिकलङ्को गाङ्गामलकुलतिलको निजनिस्त्रिङ्गधारोपार्जितस्सकल-⁹
- 5 कलिङ्गाधिराज्य[:*] ¹⁰प्रविततचतुरुदधितरङ्गमेखिलावर्णितलामलयशाः अनका-
- 6 ह्वसङ्कोभजनितजयशब्द[:*] प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभाम-
- 7 ज्वरीपुञ्जरञ्जितचरणपरममाहेश्वरो मातापितृपादानुध्यातो नयविनय-

¹ The vowel of the third syllable is short here, as in the majority of other instances, while it is long in line 11, in the Chicacole plates of Anantavarman's son Dēvēndravarman (*Ind. Ant.* Vol. XIII. p. 275, text line 2), in the Alamanda plates (*ante*, p. 18, text line 2), and in the Parā-Kimeḍi plates of Vajrahasta, which will shortly be published by Professor Kielhorn (No. 31 below).

² Compare the first date of the Achyutapuram plates, *ante*, p. 127. In the Chicacole plates, *udagayana* cannot be taken in the sense of *uttarayana-samkrānti*, because the latter cannot coincide with the eighth *tithi* of the bright fortnight of Māgha.

³ *Ind. Ant.* Vol. XIII. p. 273, and Vol. XVIII. p. 146.

⁴ *ibid.* Vol. XVIII. p. 170 f.

⁵ From the original plates.

⁶ Expressed by a symbol in the original.

⁷ Read गोकर्ण.

⁸ Read निस्त्रिङ्ग.

⁹ Read तसकल.

¹⁰ As in another Gāṅga grant (*Ind. Ant.* Vol. XIII. p. 121), the participle प्रवितत is erroneously placed at the beginning of the compound, while the sense requires it to stand between अवनितल and अमलयशाः, as in two other grants (*Ind. Ant.* Vol. XVI. p. 134, and *ante*, p. 128).

Second Plate ; First Side.

- 8 'शौर्योदार्यसत्यत्यागसम्पदामाधारभूत[*] ²श्रीगुणार्णवसूनुर्महाराज[*] श्रीमा-
न्देन्द्वर्मा
- 9 क्रोष्टुकवर्त्तन्यान्तरउमटम्बे³ पीप्पङ्गिकयामि सर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापयत्त्यस्ति⁴
[||*]. विदि-
- 10 तमस्तु भवतां यथास्माभिरयं ग्राम[*] सर्व्वकरभरैऽपरिहृत्याचन्द्रार्कप्रतिष्ठम-
ग्रहारङ्गित्वोदकपू-⁵
- 11 र्व्व मातापितृरान्नन्त्र⁶ पुष्पाभिहृदये माघमास्युदगयने ⁷शुचाष्टम्यां कलिङ्गा-
नगरवास्त-
- 12 व्येभ्यश्छन्दोगसत्रज्ञचारिभ्यो⁸ कृष्णात्रेयसगोत्रेभ्य वेदवेदाङ्गपारगेभ्योच्छरम्पशर्म-
भवशर्मशिवशर्मविष्णुशर्मसोमशर्मकुमारशर्मभ्यो⁹ भ्रातृभ्य[*] सम्पत्तस्तदेव¹⁰
विदित्वा यथो-
- 14 चितभागभोगमुपनयन्त[*] सुखं प्रतिवसथ इति¹¹ [||*] च¹² ग्रामस्य सीमा-
वधयो भवन्ति [||*] पूर्व्वस्यां

Second Plate ; Second Side.

- 15 दिशि विषयगर्त्ता गता [||*] दक्षिणस्यान्दिश्यपि गत्तैव [||*] पश्चि[म*]-
स्यान्दिश्यपि पीप्पङ्गिकपर्व्वतोद-
- 16 कां सायदकपर्व्वतोदकञ्च यत्तैकीभूत्वा¹³ वहति यावद्दक्षिणदिक्था¹⁴ गत्तंति [||*]
उत्तरस्यान्दिशि की-
- 17 सम्बृहच्चगिणिगिणिवृत्त¹⁵ ततः कुरुडुम्बियामस्य च सीमा ¹⁶नेस्तिन्दुकवृत्तऽ-
पुनरपि तिन्दुक[*]
- 18 कुञ्जज(र)म्बूहृत्तवेणुगुल्मसहितर्ष्कतम्बवृत्त¹⁷ अतऽपुरुषच्छायया यावत्पर्व्वदिक्था¹⁸
विष-
- 19 यगर्त्तंति [||*] भविष्यतश्च राञ्जऽप्रज्ञापयति [||*] धर्म्मक्रमविक्रमाणामन्य-¹⁹
तमयो[गा*]दवाप्य म-

¹ Read शौर्योदार्य.

² Read गुणार्णव.

³ Read 'वर्त्तन्यां सर'. The ट of 'टम्बे' is badly executed, but nevertheless certain.

⁴ Read 'ज्ञापयति'.

⁵ Read 'हारा कुली'.

⁶ Read 'रात्मनश्च'.

⁷ Read शुद्धा°.

⁸ Read 'चारिभ्यः and गोत्रेभ्यः'.

⁹ Read 'शर्मभ्यः'.

¹⁰ Read 'संपत्तः 1 तदेव'.

¹¹ Read 'वसतेति'.

¹² Read 'अस्य'.

¹³ Read 'भूय'.

¹⁴ Read 'दिक्स्था'.

¹⁵ Read 'हृत्तौ'.

¹⁶ Read 'नवस्तिन्दुक'.

¹⁷ Read 'सहितः कदम्बहृत्तौ'.

¹⁸ Read 'दिक्स्था'.

¹⁹ Read 'माणामन्य'.

- 20 हीमनुशासन्निरयन्दानधर्मानुपालनीयो व्यासगोताश्चात्त¹ स्त्रीका भवन्ति [1*]
बहुभिर्वसुधा
21 दत्ता. राजभि[1*] सगरादिभिः [1*] यस्य यस्य यदा भूमिस्तस्य तस्य
तदा फलं [11*] संदत्ताम्परदत्ता-

Third Plate.

- 22 स्वा² यत्नाद्रक्ष. युधिष्ठिर [1*] महीमहिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं
[11*] षष्टिं
23 वर्षसहस्राणि स्वर्गे मोदति भूमिदः [1*] आक्षेप्ता चानुमन्ता च ता-
न्येव नुरक्ते
24 व[से]दित्यपूर्ववद्वेष्टन³ मातृचन्द्रस्य सुतुना [1*] लिखितम्पल्लवचन्द्रे-
25 ण शासनं स्वमुखाज्ञया [11*] महत्तरश्वरनन्दिशर्मप्रत्यक्षमिति [1*] प्र-
26 वर्द्धमानविजयराज्यसम्बद्धरशतं⁴ त्रिंशती⁵ १०० ८० ३ आंवणे मासि
दिवे⁶ वि-
27 हति २० ० [1*] उत्कीर्णं खण्डिचन्द्रभोगिकतेनयेन सर्वचन्द्रेणेति(:)०.॥

TRANSLATION.

(Line 1.) Om. Hail! From the victorious (city of) **Kalīṅganagara**, which is the ornament of the whole earth (and) which is pleasant (on account of the simultaneous existence) of the comforts of all seasons,—the son of the glorious **Guṇārṇava**, the glorious **Mahārāja Dēvēndravarmaṇ**,—who has become a receptacle of wisdom, modesty, bravery, magnanimity, truthfulness, liberality, and wealth; who adores the feet of (his) mother and father; who is a devout worshipper of **Mahēśvara**; whose feet are reddened by the dense clusters of the light of the jewels on the crests of the crowd of all vassals, prostrated by (his) valour; who has caused the cry of “victory” to resound in the turmoil of many battles; whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans; who has acquired the sovereignty over the whole (country) of **Kalīṅga** by the edge of his own sword; who is the ornament of the spotless race of the **Gāṅgas**; (and) who is freed from the stains of the **Kali** (age) by (his) prostrations at the pair of lotus-feet of the god **Gōkarnasvāmin**, who is the sole architect for the construction of the whole world, who is the Lord of the animate and inanimate creation, (and) who is established on the sinless peak of the **Mahēndra** mountain,—addresses (the following) order to the ryots and all (other inhabitants) of the village of **Poppaṅgika** in **Saraīmaṭamba**, (a subdivision of the district) of **Krōshtukavartanī** :—

(L. 9.) “Be it known to you that we have given this village,—having exempted (it) from the burden of all taxes, having converted (it) into an *agrahāra* which is to last as long as the moon and the sun, with libations of water, for the increase of the religious merit of (our) mother and father and of ourselves, in the month of **Māgha**, during (the sun’s) progress to the

The group च looks as if it consisted of ग and च.

Read वसेदिति ॥ अपूर्ववद्वेष्टने मातृचन्द्रस्य.

Read दिने ववशे.

² Read दत्ता वा.

³ Read संवत्सर.

⁵ Read त्रिंशतीः.

north (*udag-ayana*), on the eighth (*tithi*) of the bright (*fortnight*),— to the brothers Achchharampaśarman, Bhavaśarman, Śivaśarman, Vishṇuśarman, Sômaśarman, and Kumāraśarman, who reside at Kalīṅgānagara, who are students of the Chhandôga (*śākhā*), who are members of the Krishnâtrēya *gôtra*, (and) who have thoroughly studied the Vêdas and Vêdāṅgas. Knowing this, dwell ye in peace, delivering (to the donees) the customary shares and enjoyments !”

(L. 14.) The boundary-limits of this village are (*the following*):— In the eastern direction lies the trench (*which marks the boundary*) of the district. In the southern direction, likewise a trench. In the western direction, a trench in which the water from the Poppaṅgika hill and the water from the Sâyadaka hill unites and runs, (and) which extends as far as the southern direction. In the northern direction, a *kosamba* (?) tree and a *giniṅiṇi* (?) tree; then, the boundary of the village of Kurudumbi; then, a *tinduka* tree; again, a *tinduka* (and) a *kadamba* tree, together with a crooked *jambû* tree and a bamboo clump; (and) then, for (a distance which equals) the shadow of a man,¹ the district trench,² which extends as far as the eastern direction.

(L. 19.) And (*the king*) addresses (*the following*) request to future kings:— “Having obtained possession of the earth by means of right, or inheritance, or conquest, (and) ruling (it), (you) should preserve this meritorious gift; and, with reference to this (*subject*), there are (*the following*) verses composed by Vyāsa :—”

[Three of the customary verses.]

(L. 24.) (*This*) edict was written at the command of his (*the king's*) own mouth by Pallavachandra, the son of Mâtrichandra (and) a descendant of the race of Apûrvanata.

(L. 25.) (*It was written*) in the presence of the Mahattara, the Sâyara³ Nandiśarman.

(L. 26.) (*In*) the year one hundred and eighty-three,— (*in figures*), 100 80 3,— of the prosperous and victorious reign, in the month of Śrâvâṇa, on the twentieth,— (*in figures*), 20 0,— (*solar*) day.

(L. 27.) (*This edict*) was engraved by Sarvachandra, the son of Khandichandra-Bhōgika.⁴

¹ This description appears to presuppose the position of the sun at an angle of 45° over the horizon.

² The same trench formed the boundary in the east; see line 14 f.

³ The Sâvaras or Śâbaras (Sauras) are the savage aborigines of the Gaujâm and Vizagapatam districts. A Sabara or Sâvara chief Udayana is referred to in the Udayêndiram plates of Pallavamalla and in an inscription at Sirpur on the Mahânadi; see Dr. Fleet's *Gupta Inscriptions*, p. 293.

⁴ On the title *bhōgika* see Dr. Fleet's *Gupta Inscriptions*, p. 100, note 2.

